REPLY,

TO THE TWO

ANSWERS

OF THE

NEW TEST.

In a Letter to an Eminent Person of Quality.

Filii hominum, usquo quo gravi Corde ut quid diligitis vanitatem, & quæritis mendacium. Psalm. 4. 2.

LONDON,
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THE PREFACE TO THE READER.

HOneſt and Impartial Reader, (if thou art ſo,) I thought it meet to anticipate thy Judgement in a Preface; that thou may'ſt not be ſurpriz'd to find ſo many bitter, and harſh Expreſſions, un-becoming the milde temper of a Chriſtian; And I do aſſure thee, (what ever Thou, or the World may think of me,) much againſt my natural genius, for Cogito Cogitationes Pacis; But by this you ſee how eaſily a Man may be debauch'd from his natural Inclinations, by bad Example. It may be the ſtory of the Nags-head may more than ordinarily ſcandalize thee; But know it's a tradition as old as the Church of England her ſelf. Thus being beforehand admoniſh'd, turn confidently over the Leaves, read, and judge as thou pleaſeſt.

A VINDICATION of the NEW TEST of the CHURCH of ENGLAND'S LOYALTY, &c.

My LORD,

HAving by your Lordships Command, Perus'd the several *Answers* to the *New Test of the Church of England's Loyalty*; a Paper that (as it seems) has put our Reverend Ch. of *Eng* into so great a ferment of heat and passion, that bare *Billings-gate* Language is now too good for *Popery* and *Papists*, although His Majesty be of that Profession. I shall, in pursuance to your Lordships Commands, give your Lordship briefly my Sense of the Three Papers.

The sole design and drift of that in-offensive Paper, Intituled the *New Test of the Church of Englands Loyalty*, was as (I humbly conceive) to shew that the Ch. of *Eng.* was not the sole, or only *Loyal Party* of the Nation; Or indeed rather, that *true Loyalty* was not so inconsistent with the Doctrine and Practice of the *Dissenters* from her in point of *Doctrine* and *Worship*, as she so confidently (but as falsly) pretends: But if there have been at any time failers in point of *Duty* and *Loyalty* in the *Dissenters*, so there have been now and then in the Ch. of *Eng.* both in her Minority, Meridian, and now in her Declining Age; and this by several undeniable instances to all, (but those who have no foreheads:) The aforesaid Paper clearly Demonstrates, as your Lordship I am sure is sufficiently convinc'd; and indeed, (my Lord) that I may not dissemble my own satisfaction therein, those instances of that *Paper* so far prevail'd with me, (it containing nothing but matter of Fact, faithfully Recorded by *Protestant Historians* themselves) I could not but judge it un-answerable; so indeed I thought those *Answers* to it, being such nauceous, scurrilous, trifling stuff, deserv'd none: But seeing your Lordship Judges otherwise, I shall consider these *Billings gate Answers*, and then submit my sense of them to your Lordships more judicious censure.

I shall not then disown, but there was in that Paper of the *New Test*, &c. some severe (yet true) reflections on the *Church of England's Loyalty*, yet far short of Doctor *Sb's.* invectives in his Pulpit, as also in his Printed Sermon, (although false,) which He and the rest of those sort of Hackney-Scriblers of that Communion, do daily throw so liberally on the *Church of Rome*, although as yet no abhorrence is

declar'd of them by the Grand Jury of His Majesties most Loyal Borough of *Southwark*, as there was upon that Innocent Paper of the *New Test*, &c. as also of the *Queries*, Licensed by an Authority far superiour to that of a *Grand Jury* of the Borough of *Southwark*; but that is the old sincere way of Answering of the *Protestant Church* of *England* to her Adversaries, when she is pinch'd in matter of Fact, as witness the like *stigma* to Mrs. *Cellier's* Book; because it could not otherwise be refuted; For though the Times be now far different (God be thank'd) from those then when she Writ her Book, yet the Ch. of *England's* way of Answering when she is gall'd, is still the same, to get some *Grand Jury* (no matter whether it be their Province, or no,) to Vote it a Libel, and her Adversary is then (as she thinks) for ever silent; In the *interim*, (she like *Sampsons* Foxes, with fire-brands at her Tail,) runs up and down the Kingdom with her pestiferous virulent Libels, every where fastening Lies and calumnies upon the Doctrine and Practice of her Fellow-Subjects who are not of her Communion, only to render them odious to the Government; vainly thereby thinking to support her *Nags-head* Grandeur.

The *New Test* taxes her of acting in her *Infancy*, contrary to what she now so much values her self upon; as the setting up the Lady *Jane Gray* in her opposition to *Queen Mary's* Lawful Title to the Crown; and the Answerer is not so ingenious as that of *Pedius imperfius Fur es nit* Pedio. Pedius *Quid? crimina rasis Librat in Antithetis.*

What now? doth our Learn'd Author of the first Answer Reply; *but that it was dubious where the Title lay*; as if there was so much to be said on the behalf of the Lady *Jane Gray's* Title, that it was not easily discernable in those days, (that is, when the *Protestant Church* was in her Minority;) who had the better Title, the Lady *Jane*, or Queen *Mary*, which is as much as to say, it was not easie to judge in the late Times who had the better Title to the Crown, *Oliver Cromwell*, or King *Charles* the II.

Secondly, The *New Test* charges her with the barbarous Murder (under a mock form of Justice) of Queen *Mary* of *Scotland*, (our Gracious Sovereign's Great Grand-mother,) without ever as yet shewing any resentment of that horrid Fact, by any one of her Members in Print; to this our Loyal Church of *Englands* Answerer, vouchsafes to give us no other Reply, but bare-fac'd, to own, and justifie the Fact, by insinuating, that she was a Subject to Queen *Elizabeth*, and deservedly suffer'd for Treason.

The Author of the Second *Answer* (after he had saluted the whole body of the *Roman Catholicks*, by those mild and modest appellations

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of the *Colours of the Winds*, &c. gives us to understand, that the Ch. of *England is to be understood under a two-fold capacity; first purely, as States-men, abstracting from this or that Communion of Christians*; which is as much as to say, the Ch. of *Eng. is not always bound* (according to the Ch. of *England* Ministry) in *her publick Councils*, to *act as Christians, or always to follow the Dictates of Conscience and Honour*; *but may, and ought sometimes* (*as often as the Exigence of State for the support of the Mother-Church of* England *requires*,) *to act sometimes the* Machivilian, *and sometimes the* Christian. These are his words, *Page* 5. *continually Plotting* (he means the *English Catholicks*,) against her Life and Dignity, and setting up the Queen of *Scots* Title against her, forc'd the *Queen, and her Council* (of which I am sure, some were of the Dignify'd Clergy,) (*which it had not been necessary, I am sure the Members of our Church would have thought it most inhumane*) *to take away the Life of that unfortunate Princess*.

Now pray my Lord, would not *Caiphas* his *Expedit Hominem mori ne tota gens pereat*, seem as well to have justify'd the *Jews* Crucifixion of our Blessed Saviour, as our Learn'd Author's pretended necessity to justifie that barbarous and unparallel'd Murder of the most Virtuous, and Absolute, (as Independant of any Power on Earth,) Princess *Mary Queen* of *Scotland*, who was Born, and Dy'd with a better Title to the Crown of *England*, than that so much magnify'd *Protestant* Queen *Elizabeth*, who put her to Death: But the then Earl of *Kent*, who was one of the Commissioners (and most eager in the Prosecution of her, to see that Fatal Sentence) Decreed in a Church of *England's* Privy Council, confirm'd also by the Authority of a Ch. of *England* Parliament, (where, and no doubt there were Lords Spiritual concurring in their Votes, as well as Lords Temporal, as they were Voting up *Oates* his *Utopian Plot*,) Executed on that Pious and Saint-like Queen; understood well, the necessity of putting that Queen to Death, when he had told her plainly in these words. *Your Life will be the Death, and your Death will be the Life of our Religion.*

Now if this worthy Author would be but Ingenious, he could not but own, there was no other true necessity of putting this *Sovereign Princess* to Death, but that which the Earl of *Kent* did there express; but her being a *Papist*, and Lawful Heir to the Crown, and that this was consonant to the Maxim of the Ch. of *England* in its *infancy*, appear'd by the proceedings of our Church of *England's* first Prelate, Arch-bishop *Cranmer*, who, after solemply having taken his Oath to *Henry* VIII. on his Death-bed, that he would be true to his Will; Immediately after *Edward* the VI's. Death, did by himself, and Bishop *Ridley*,

Ridley, influences, and commands are *Dudley* Duke of *Northumberland*, to raise an Army to oppose Queen *Mary*'s coming to the Crown, and Proclaim the Lady *Jane*; which accordingly was done, and all in favour of the Ch. of *England* who was but just then fledg'd with Sacriledge, Rapines, and Spoil of the true *Catholick Church*.

But rather than *Rebellion*, *Murder*, *Sanguinary Laws* Enacted by a Ch of *England* Parliament, made against God Almighty's Priests, should want an Apology, our Learn'd Author tells us.

First, They were meer Acts of State, and the Ch. of *Eng.* may in some cases divest her self of the Christian, to act the pure Politician, especially when she apprehends a *Caiphas's Expedit*, or an absolute necessity, such as was in the fore-mention'd Case of Queen *Mary* of *Scotland*, and the apprehension of the then Earl of *Kent*, (as I said before;) *Your Life will be the Death*, and *your Death will be the Life of our Religion.*

Secondly, He tells us in the Fifth Page of the Second Answer, that as to the *Sanguinary Laws* made against *Priests*, they *were not made or consented to by the* Convocation, *nor were they ever made Canons of their* Church, as if the Ch of *Eng.* was not then in Being: But when some few of the *Nags-head* Gent. are met forsooth in *Convocation*, (and yet their *Edicts* and *Canons* need the Confirmation of *Lay-Authority*, before they can pass for currant Coyn,) or that their Voting these *Sanguinary Laws* in the House of Lords, by all the *Bishops*, was insignificant to the charging of them with making of those Barbarous *Savage Laws*, because not Enacted in their *Convocation*, or by their *Convocation* made *Canons* of their *Church*; which Answer seems to me like one of our *Dear Joys Witticisms*; (to return upon this Gent. in his own Dialect) and yet in the Seventh Page of the Second *Answer*, our *Convocation* Gent. seems to approve them, (though not made or consented to by the *Convocation*) by comparing all those against whom they were made, to devouring *Weesles*, *Hawks*, *Owls*, *Buzzards*, and *carrion Crows*, (you see *my Lord*, on whom the spirit of meekness doth rest;) themselves to tame innocent Pidgeons.

Who would not now nauceate this insipid Scribler, to prove that *Dudley* Duke of *Northumberland* (was not of the Communion of the Ch. of *Eng.* when he rais'd the Rebellion against Queen *Mary*; gives us no other reason, than because, when taken, he offer'd (to save his Life) to embrace the Communion of the Church of *Rome*; *so true a Son of our Church he was*, (says this nauceous trifler.)

O! wonderful sly insinuations! Pray did not *Cranmer* your first Ch. of *Eng.* Arch-bishop do the same? if the Queen would have spar'd his

his Life, which he had forfeited to the Law for High Treason; and yet I am confident he was never the leſs Ch. of *Eng.* Man, (and ever ſo reputed by the then Ch. of *Eng.* when he was in Rebellion againſt his Lawful Soveraign Queen *Mary*, and I pray God to preſerve every Member of the Ch of *England* in their Duty and Allegiance to their Prince when of a different Religion,) for othe wiſe, if once obnoxious to the Law for Treaſon, and taken, I fear (if by that trick they can ſave their lives) they will not much ſcruple to follow their Archbiſhop *Cranmers* Example, in offering *to embrace* (as this Pamphleteer hath it,) the *Communion* of the *Church of* Rome. For it is too well known, that of Three Thouſand and upwards of Benefic'd Parſons of the ſtrict Diſcipline of the Ch. of *Eng.* when thoſe unhappy troubles began in King *Charles* the I's. Reign, there was very few more then Three Hundred who refus'd to comply with thoſe ungodly times, in Praying and Preaching up the Cauſe, (the Cant of thoſe days) againſt their lawful Soveraign; For it is obſerv'd that of all Sects of Chriſtianity, the Ch. of *England* find themſelves moſt uneaſy in Perſecution, and do leaſt of all affect Martyrdom.

I ſhall only give one inſtance more of the Ch. of *England's Loyalty* towards a Prince of another Belief, and that ſhall be in Dr. *Ridley*, firſt Biſhop of *Rocheſter*, then of *London*, and Canoniz'd by *John Fox* a Ch. of *Eng.* Martyr, (and put in his Calendar with *Red Letters* for the 19*th.* of *October* as ſuch,) although executed for Treaſon, (as appears by the Acts and Regiſters of thoſe times,) for joyning with *Cranmer* in that notable, wicked and barbarous Conſpiracy, and Treaſon, for the Extirpation of all King *Henry* the VIII's. Children; but eſpecially by that peſtiferous *Sermon* made by him at *Pauls Croſs*, upon the 16*th.* of *July*, 1553. after King *Edwards* Death, of which *John Stow* Writes thus; *The* 16th *of* July *being* Sunday, *Doctor* Ridley *Biſhop of* London, *by the Command of the Council Preach'd at* Pauls, *where he vehemently perſwaded the people in the Title of the Lady* Jane, *and inveighed earneſtly againſt the Title of the Lady* Mary, *&c.* He alſo, (with *Cranmer*) influenc'd the Rebellion of *Wyat*; But for theſe, and the like peccadilloes of the Ch of *Eng.* againſt Q. *Mary*, and rather than Queen *Beſs* ſhould want an Advocate, our *Convocation-man* has always a ready Anſwer, that theſe were no *Convocation Acts*, (ſtill confining the Ch. of *Eng* to her *Convocation*,) as if any thing that was acted by her to the ſcandal of her neighbours, and had not the ratification of this infallible *tripos*, was to be reputed altogether foreign to the Ch. of *England* as no way concern'd in thoſe extravagant actions, or ever made *Canons* of their *Church*.

Stow An. 1553. Page 1035.

Secondly,

Secondly, by endeavouring in *Page 4.* to invalidate Queen *Mary's* Title to the Crown, as born of an inceſtuous bed, juſtifying *Henry* the VIII's. inſatiable Luxury, which, and which only Midwiv'd the *Prot. Rel.* into the World, and gave occaſion for that thread-bare Scoma, the *Prot. Rel. came out of* Harry *the* VIII's *Codpiece*; and juſtifying Queen *Elizab's.* Title with the moſt impudent lies that ever were yet heard; And I am confident future Ages will bluſh, as well as this preſent, I am ſure does, to think that there ſhould be a Ch. of *Eng.* Man ſo braſen-fac'd to broach ſuch impudent Aſſertions knowingly, *&c.* as witneſs the Records and Hiſtories of thoſe times: But, I find, that by the ſame way the Ch. of *Eng's.* Doctrine came amongſt us, by the ſame Artifice it muſt be Propagated; but God I hope, in his due time, will detect them, and their little *Convocation Forgeries*, that the meaneſt Capacity of this Nation ſhall no longer be Impos'd upon at this rate. He tells us then, *that Queen* Elizabeth *was born in Wedlock after a moſt ſolemn Divorce, grounded upon one of the juſteſt cauſes that could be* (the *Ch.* of *Eng.*) (and an unlawful Pruritus. This Gent. I warrant you knows where,) *viz. the nullity of his former Marriage with the Lady* Catherine *of* Spain (thought ſo at firſt,) *by Cardinal* Wolſey, (the corrupteſt and moſt ambitious States-man, and as ſhameleſly debauch'd Church-man, wholly addicted to carnal pleaſures, and ſlaviſhly obſequious to his Maſter's King *Henry* the VIII.) *nay by the Pope himſelf, who, had he not been over-aw'd by the Emperour, would have determin'd the Marriage lawful; Nay,* (ſays this well-read Gent.) *did not he ſign a Bull to that purpoſe?*) *I dare appeal to this Gent. himſelf,* (ſays he) *whether there be not a far more Reaſon to believe it unlawful, for a Man to Marry his Brothers Wife, then there is to think it lawful?* (Truly I am of his mind, if carnally known by the Brother before his Death;) if otherwiſe, I muſt crave leave to diſſent from this Learned Gent.) *Now if this* Queſtion *muſt be determin'd in the Affirmitive, does it not directly follow, that Queen* Mary's *Legitimacy was more uncertain, and conſequently her Title did far more need a prop to ſupport the weakneſs of it, than her Siſter Queen* Elizabeth's *did*: Henry *the* VIII. *her Father knew this well enough, and therefore ſettled the matter as well as he could* (as well as the Ch. of *Eng.* was,) *by Acts of Parlament, which Right* (ſays he) *I ſhall not diſpute,* (no I hope not, for if thoſe Acts of Parliament be once again call'd in queſtion, I know full well what becomes of the Ch. of *Eng.*

Thus does this Gent. argue who could now, (conſidering the impudence of this Gent. refrain from exclaiming here with *Juvenal, Difficile eſt Satyram non ſcribere*; for why ſhould this Gent. think his *ipſe dixit*

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is sufficient to pawn these Forgeries upon Mankind; Is it not sufficiently known how, and on what motives that Divorce was first manag'd, or on what occasion that Conscientious Prince began to have his first scruples concerning his former Marriage, (who as our own *Protestant Historians* testifie,) *never spar'd Woman in his Lust, or Man in his Fury*: The story in short is thus:

Henry *the* VII. *having begot on the Body of his Queen two Sons,* Arthur *and* Henry; *Prince* Arthur *at the Age of* 14 *years and two Months, was Marry'd to* Catherine *the Daughter of* Ferdinand *King of* Spain: *Now this was done in* November, *and in* April *following, our new Royal Spouse departed this life;* Henry the VII. *being unwilling that so much money, (as he was yearly to pay her for her Dowry,) should go out of the Kingdom of* England *into* Spain; *Married her, (by the Permission of Pope* Julius) *to his Second Son; who after co-habiting with his Queen* 20 *years, and having issue by her, pretends at last to scruple his Marriage to that virtuous Princess, occasion'd by his debauch'd affections to* Anna Bullen; *now some of his Favourites being infected with the* Lutheran *Heresie,* (which about that time got footing in *England,*) *and affecting Novelties, and change, as well in State, as Religion; observing the Kings Amours and Caresses towards* Ann Bullen, *and his cool and indifferent carriage towards his virtuous Queen, did by sly Insinuations and Arguments, seem to confirm him in his pretended scruples, hoping thereby (in case the Pope would not gratify his beastly Passions) to make him fall out with that See, and introduce a change in* Religion, *as well as in* State; (which had its desir'd effect:) *For accordingly, forthwith under the greatest shew of Holiness and Religion imaginable, he inform'd Pope* Clement (who was then Pope) *of his scruple; who by advice of the Conclave, deputed Cardinal* Campegius *into* England *to hear the Cause; and joyning* Cardinal Wolsey *with him in Commission, both men of extraordinary parts*: I could wish they had been of as much integrity, and that they had been but half as zealous to serve God (as Cardinal *Wolsey* said of himself, when he fell into disgrace with the King,) as they were to serve that sensual Prince.

In fine, after Cardinal Campegius *was come into* England, *the King applies himself to him, telling him how unfortunate he was, having the most virtuous Princess in the World for his Wife, should (now after Twenty years co-habitation with her) be troubled at last with scruples, as to the lawfulness of his Marriage with his Brothers Relict, occasion'd (as he said) by the* French *Kings raising some doubts about the Legitimation of his Daughter* Mary, *when he Treated about Marrying her with the Duke of* Orleance; *From that time, he said he could not rest, (or believ'd he ever should,) until his Holiness should rid him of that scruple: However, (said he) be the issue what it will, he was resolv'd to submit to the Sentence of his*

Holineſs's Delegates, provided the Sentence be juſt; (that is, you may be ſure, in favour of a new Marriage already deſign'd with *Anna Bullen*;) *And therefore hop'd they would not give ear to fooliſh ſtories and rumours, (for he perceiv'd the people began to ſmell his deſign, and already to talk pretty freely of his Amours with* Anna Bullen.)

After this Harangue, the Cardinal repair'd to the Queen, Citing her to his Court; ſhe anſwer'd but little; Than, that Pope Julius, *her Father* Ferdinand, *and* Henry *the* VII. *had ſufficiently conſider'd this difficulty; and had had the opinion of moſt of the famous Prelates and Divines* (whether conſider'd for Piety or Learning) *of the Chriſtian World, before ſhe was Marry'd to the King; As for her part ſhe bore too great deference to the* Catholick Church, *to refuſe to ſubmit to her Sentence; And therefore for her Advocates, chooſes* Warham, *Arch-biſhop of* Canterbury; Weſt, *Biſhop of* Ely; Fiſher, *Biſhop of* Rocheſter; *the Biſhop of* S. Aſaph, *with ſeveral other Profeſſors of Divinity, and Canon, and civil Law: To be ſhort, after long altercations with the Kings Council, the Queens Advocates alledging the want of Age, and health in Prince* Arthur *to know his Wife; Beſides the Queen appeal'd to his own Conſcience, whether ſhe came not a pure Virgin to his bed: Yet the Kings Paſſions growing more unruly, and the flatterers of the King in his Paſſions, increaſing, with the corruption of thoſe times, forc'd the poor Queen* (even by the private advice of the Delegates themſelves,) *to appeal to* Rome, *where the Pope having a true ſtate of the poſture of Affairs in* England, *re-calls* Campegius, *and takes cogniſance of the Cauſe himſelf: This put* Henry *the* VIII. *into ſo great a fury, that* (*what he had long before reſolv'd on*,) *in* November *following he privately Marries* Anna Bullen (*which was to few known before ſhe was perceiv'd to be with Child*,) *and in* April *following by Proclamation, was declar'd Queen of* England, *and the former Marriage void, and that none hereafter ſhould call Queen* Catherine Henry *the* VIII's. *Wife, but Prince* Arthurs *Widow. This haſt'ned the Sentence of the Pope*; (having maturely debated the Caſe, with the beſt and ableſt Divines of Chriſtendom,) *in favour of Queen* Catherine;) *which put the King into ſuch a paſſion, that preſently he exterminates the Popes Authority in* England, *and as many as acknowledg'd it, or refus'd to approve of the Second Marriage, to be hang'd, drawd and quarter'd*; (the firſt ſteps made toward the Church of *Englands* Religion.) *The Pope, after ſeveral Pious (though fruitleſs Admonitions) Excommunicates him.* This is all the Bull (that ever I Read of,) the Pope was ever diſpos'd to ſend him in favour of the Second Marriage.

This is a true Narrative (Collected out of the beſt Hiſtorians of thoſe times,) of that buſineſs. You ſee now my Lord, the ſincerity as well

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as impudence of this Scribler; *The just Cause* (as our Author hath it) *of the solemn Divorce*, (viz. *the Kings inconstancy or brutal Passion for* Anna Bullen,) *the Bull that the* Pope *was to sign* (as he tells us,) *to have determin'd the former Marriage unlawful*, (viz Excommunication on the King, and afterwards by succeeding Popes on his spurious Race, by *A. Bullen*;) But I see this Author takes a great deal of satisfaction in himself, that he is born without a forehead, for then he thinks he may write any thing, and be as little thoughtful whether he be believ'd, or no.

However, (to do the Church of *England* right,) I think he is the first Church of *England*-man who ever preferr'd Queen *Eliz.*'s. Title to Qu. *Mary*'s. or that ever alledg'd that Qu. *Mary needed a prop to support the weakness of it*: I am sure her Father thought otherwise, when in his Will he order'd her Succession before Q *Eliz.* (notwithstanding the great passion he had for her Mother;) and indeed there are but few *Protestants*, who when they write or speak of her Mother, give her any other Title than that of *Anna Bullen*. So much more Modesty and Candor have the generality of *Protestants*, than this *Convocation Scribler* hath in his foolish Answer; and yet after all, he thinks (I warrant you,) he hath shown so much cunning in his Answer, that he doubts not, but amongst the perpetually mistaken *Mobilee*, he may have the same *Encomium*, that the unthinking Rabble in *Persius*'s time, gave of *Pedio*'s defence to his Accusation.

——— Doctas posuisse Figuras.
Laudatur. ——— Says the Poet.

I have one thing more material to consider, (and then I have done,) which is in page 5, of the first Answer, and the only thing (in both) that looks like an Answer, although grounded on a mistake; For the *New Test* does not deny, but that a *Catholick Parliament was then sitting at* Q. Mary's *Death*, nay, *that* Q. Eliz. *her self* (*during* Q. Mary's *Reign*) *was also a* Catholick, (*at least in outward appearance*;) *and so indeed*, (as the Answerer hath well observ'd) *could not be rais'd to the Crown by a* Protestant Parliament But though Q. *Eliz.* in outward appearance was a *Roman Catholick*, when she came to the Crown; yet finding her self now in Power, she daily discover'd her Inclinations towards the Ch. of *Eng.* Religion; and *knowing the weakness of her Title in comparison with that of* Q. Mary *of* Scotland, *rais'd this prelatick Protestancy* call'd the Ch. of *Eng. as a prop to support the weakness of her Title*: This is the sense of what that Paper objects to the Ch of *Eng.* and whereas in page 5. of the same Answer, he hath these words, *Behold here an*

incomparable ſort of Loyalty, to ſet up the Title of a B——d, and murder the Legitimate Heir: It means no more than the horrible practice of the Ch. of *Eng.* of thoſe days, who, knowing full well the weakneſs of Q. *Eliz.* Title, as the juſtice of Q. *M.* of *Scotland*, influenc'd Q. *E.* by their new Ch. of *England's* caſuiſtry, to raiſe and foment a Rebellion in *Scotland*, againſt Q. *Mary* their lawful Sovereign, and then to invite her into *England*, (to ſhun the rage of her Rebellious Subjects,) and there force her to renounce her Title to the Crown of *England*, (which was her undoubted right,) during the Life of Q. *Eliz.* But not being content with that, they never ceas'd till they had depriv'd her of her Life, for no other reaſon, but that of the *Excluſioners*, becauſe no *Papiſt* ſhould Succeed to the Crown) as they had before fore'd her to diveſt her ſelf of her Right: In fine, the ſtory in ſhort is thus:

"After Q. *Mary's* Death a *Catholick Parliament* then ſitting, where "the *Spaniſh* Faction being moſt prevalent, meerly out of a Reaſon of "State, when oftentimes the greater Party Ou-votes the better, "(*as appears by the* Excluſioners *in the late Parliament*,) conſidering "*Henry* the VIII's. Will, and in oppoſition to *France*, the next Lawful "Heir being then Marry'd to the *Dauphin* of *France*; and fearing that "at the ſame time *England* might become a Province to *France*, did "raiſe this illegitimate Princeſs to the Crown, who was then in out-"ward appearance a *Roman Catholick*, and ſo by conſequence gave no "jealouſie to the Parliament of any change in Religion: But as ſoon "as ſhe found her ſelf a Crown'd Head; ſhe preſently (conſidering "with her ſelf,) that if the Power of the *Spaniſh* Faction ſhould de-"cline in *England*, or think fit to take other meaſures in her Councils; "the weakneſs of her Title might be queſtion'd, (*which ſoon after "hap'en'd*,) turn'd her ſelf a *Proteſtant*, and immediately rais'd this "Prelatick Proteſtancy, called the Ch. of *Eng.* (*as the* New Teſt *hath "it*,) as a prop to ſupport the weakneſs of her Title; and they "mutually ſuggeſted to thoſe pernicious Councils, (*as a* prop alſo to "ſupport their Infant Church) by wiles and tricks to force that incom-"parable Queen *Mary* of *Scotland*, to Renounce her Lawful Right to "the Crown of *England*, (during Q. *Eliz.* Life,) and then afterwards "to Murder her; that the growth of *Proteſtant Religion* might not be "obſtructed by a *Popiſh Succeſſor*. *This laſt it is that the* New Teſt "*charges upon the Ch. of* Eng. and not the raiſing of her to the Crown, "which the *Catholicks* are not ſo diſ-ingenious to deny, was done by "the *Spaniſh* Faction of an *Engliſh* Catholick Parliament, though that "Faction ſoon after, (though too late,) perceiv'd they ſhould not "find their account in it. So true it is that of *Seneca*, *Concilium malum conſulteri*

" *consultori Pessimum*, and the *Scylla* they thought to shun, (by raising " that Illegitimate Lady to the Crown) they soon after split upon; For " Q. *E.* nourishing the hopes of the young Duke *Alanson*, that he " should be her Husband, wrought *France* into a strict League of " Friendship and Amity with her, (so that now she thought her self " secure against the secret matchinations of her enemies (both at home " and abroad,) put the *Spaniard* upon that memorable (though suc- " cessless Invasion of 88.

Thus my Lord, your Lordship hath the true account, and reason of raising Queen *El.* to the Crown, which yet nevertheless is not approv'd of by the *Catholicks*, but only shews, that no sort of Men, let them be of what perswasions they will, can plead exemption from all humane infirmities; neither ought personal errours (of some few) to be thrown upon the Doctrine, and practice of the whole Church of which they are Members; And if the Ch. of *Eng.* Scriblers, had been so candid as to have acknowledg'd this Truth, there needed not have been this Reply; for we know the Bishop is yet living, who made *Oates* (for his *Utopian Plot*) his Chaplain of Honour, Authorising him to wear the Scarf, the usual *insigne* of a Doctor; Another Prelate is also living, who shut up the doors and windows of his House against the Duke of *York*, when in his journey into *Scotland*, he was to pass by it; A third is also living, who deny'd *Berry* the Sacrament (in *Newgate*) when he was to be Executed, (because Sir *Edmund Bury Godfrey* had *kill'd himself*,) and he would not Damn himself, by owning that he had kill'd him, and acknowledge himself to be privy to *Oates's* Plot, of which he knew, and believ'd as little as he himself did; A fourth *Bish.* also there was, (though since dead) who (when *Oates* had accus'd one *Preston*, a Married Man, before the House of Lords, that he had been his Ghostly Father,) in a rapture of joy, to consider how the Church of *England* should flourish by these lies, came and publickly kiss'd, and hugg'd *Oates*; Nay, we know when their whole Bench Voted the *Catholick* Lords out of the House, and for no other reason, but because the *Catholick* Lords Voted Them in, (O rare example of Gratitude!) and because his Majesty should have fewer friends in that House upon a pinch; And yet God forbid that these, and the like personal failings, should be laid upon the whole diffusive Church of *England*, (so universally spread over the face of the whole Earth;) no, God forbid.

My Lord, I shall only now sum up all the matter of Fact contain'd in the *New Test*, leaving it to any Impartial Judgement, whether these *Two Gentlemen* have given them an adequate *Answer*: The *New*

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the Ch. of *Eng.* firſt, *that ſhe muſt not appropriate to her ſelf* (alone) *true Loyalty*, which is certainly true, for the *Papiſts*, and others come in for a ſhare with them; Secondly, that moſt of the Members of the Church of *England* have been *Loyal*. That (as God would have it) theſe Two Gentlemen ſeem to allow of; but then by return of their ingenuity) they will allow none of the Communion of the Church of *Rome* to have been ſo, (if acting according to the Principles of that Religion,) and then inſtances in a fabulous ſtory of *Du Moulin*, (as like that of *Lucians vera Hiſtoria*, as one Apple ever was like to another) as that of *the Jeſuit throwing up his Cap on the Scaffold for joy when K.* Charles *the* I. *was Beheaded*; this Fable he thought would get credit amongſt the Rabble, and ſerve for an *Anſwer*, as often as the *Catholicks* tell the Church of *England*, how the Dean of *Peterborough* at the Execution of Q. *M.* of *Scotland*, who, after the Hang-man (in a Ch. of *England* zeal,) repeated theſe words (the uſual Cant of thoſe days,) *Long live* Q. Elizabeth, *and ſo let the enemies of the Goſpel periſh*. Thirdly, he objects to the Ch of *Eng. that the endeavouring to force an univerſal Conformity to her Liturgy and Diſcipline, occaſion'd the late Civil War*: And is not this clear by *Ruſhworth*'s Collections, and other Proteſtant Hiſtorians of thoſe times? Fourthly, the *New Teſt* objects, *that the Church of* England *ſet up the Lady* Jane *in oppoſition to* Q. M. *the Lawful Heireſs to the Crown*, and is not this alſo teſtify'd by Doctor *Heylin*, and other Writers of thoſe times? Fifthly, the *New Teſt* ſays, that Q. Eliz. *was a B— d*, (though ſomewhat unmanerly in the expreſſion,) and doth not an Act of Parliament (the ſole Creation of the Church of *England*,) as another (for ought I know may annihilate it,) ſtill unrepeal'd, witneſs this? Sixthly, The *New Teſt* objects, *that the Proteſtants maintain the Title of the B— d* Q. E. (*as a prop to their Church of* England) *in oppoſition to the Lawful Title of* Q. M. *of* Scotland, *whom* (*after they had forc'd her to renounce her Title to the Crown, during the life of* [illegible] *they barbarouſly Murder'd her, becauſe a Papiſt*; And is not this alſo evident by the Hiſtories of thoſe times, as alſo the Speeches of the Dean of *Peterborough* and the Earl of *Kent*, as is before related? Seventhly, The *New Teſt* again objects, "the making thoſe Sanguinary "Laws, and that ſenſeleſs Atheiſtical *Teſt*, whereby Gods Prieſts "(as often as the Church of *England* ſhall think fit for their diverſion) "are inhumanely Maſſacred, and the King depriv'd of the ſervice of "the beſt of his friends; and do not the Acts of Parliament (as yet un-repeal'd) alſo witneſs this too; Again, this *Teſt* objects, "that "*Tranſubſtantiation* being a probable opinion at leaſt, as held by ſo "many Learned Men, throughout the whole world, it would be a

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it great temerity in any Man to swear there is no such thing, and is there any rational man who thinks it not so, neither will the scribling Author of the Second *Answer* page the 9th. (by saying the same Argument runs for *Mahometism*,) evince the contrary, or ever pass for so much as for a probable opinion.

Thus *my Lord*, your Lordship sees I have consider'd the most material Passages of these silly Papers, not being able to guess why the *New Test* should occasion so much heat in the Church of *Englands* Party, against poor innocent Dissenters, unless coming out presently after his Majesties Gracious Declaration for *Liberty of Conscience*, which hath par'd their nails, that they should not hurt their neighbours, and put the rest of mankind (of his Majesties Dominions, on the same level with the Church of *England*) and this my Lord, I apprehend is the only reason of this great heat of theirs, and I see as little reason why that in-offensive *Test*, (undeniable in matter of Fact,) should pass so severe a Censure of the Grand Jury of the Borough of *Southwark*, and these two scurrilous Answers (with that of Mrs. *James*) should pass unregarded; but wonderful are the influences of prejudice and passion; (especially when rais'd somewhat more than ordinary with good Victuals and good Wine;) but that I may free this Gent. from the suspition of any ill design, the Author of this *New Test* had, in speaking so plainly, I do here declare, I should renounce my Religion to morrow, if I thought the principles of it could influence his Majesty to break his word (so solemnly given) to the Church of *England* for Protection of them, although the Catholicks are commonly traduc'd, that according to the principles of their Religion, Faith is not to be kept with Hereticks; which if I thought so, I swear before the Almighty God, I should rather turn Mahometan than be of it: So on the other side, the Church of *Englands* Religion (having found so much dis-ingenuity in their Writings) should be the last (of all the Sects of Christianity) should God (whether for my own Sins, or the Sins of my fore-Fathers, (permit me to Apostatise from his true Faith) I should ever embrace. Nay rather, *anima mea sit cum Philosophis*; (as indeed more rationally,) and this I vow by the living God. Thus my Lord, having comply'd with your Lordships Commands, I submit my sense of these three Papers (as my self) to your Lordships most judicious Censure, and Subscribe my self as (in all duty, *My Lord*, your Lordships most humble, and (eternally) oblig'd Servant,

Philalethes

POSTCRIPT.

SInce this Reply came to the Press, the Author understood another thing called an Answer, hath been freely Published; But finding it contains nothing material more than what was in the Two former; (except the Letter of Secretary Walsingham, whose Integrity and honesty being Calculated to those times,) he thinks this Answer may also sufficiently serve for That, or any thing else they can pretend to for an Answer to the New Test, &c.

Farewell.

July 2d. 1687.